



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Miss Hull's volume contains much material of value for the study of folk-lore and popular tradition. The Middle Irish sagas illustrate a very interesting stage of popular narrative or epic development, and furnish many parallels to the *motifs*, characters, and manners and customs which recur in such literature all over the world. Thus an instance of the combat between father and son (as in the "Hildebrandslied") is discussed on p. xxxi of Miss Hull's Introduction; the precocious growth of a hero is illustrated at p. 145 of the text; some Irish accounts of a "brig o' dread" are mentioned on p. 291; the custom of drinking the blood of a dead kinsman or friend is referred to on p. 45; single combats frequently take place at fords (see particularly p. 149); the *couvade* is discussed in its relation to the Debility of the Ulstermen at p. 292. The editor's notes and appendices furnish very little that is new, and do not attempt a complete treatment of the subjects with which they deal. But they are sufficient for the explanation and illustration of the text.

As a whole, then, the volume is well adapted to the ends for which it was written. It ought to prove of use in popularizing Irish literature among English readers, and in publishing it Mr. Alfred Nutt once more earns the thanks of all friends of Celtic studies.

F. N. Robinson.

O-GI-MAW-KWE MIT-I-GWA-KI (QUEEN OF THE WOODS). Also, brief sketch of the Algaic Language. By CHIEF POKAGON, author of "Red Man's Greeting," printed in a birch-bark booklet. Biography of the Chief, by the publisher. Hartford, Mich.: C. H. Engle. 1899. Pp. viii, 255.

This curious story is given as an English translation from the Pottawatamie, in which it was written by the Indian author. Simon Pokagon died near Allegan, Mich., January 28, 1899, shortly before the publication of the volume. He was a son of Leopold Pokagon, whose name is connected with the early history of Chicago, having been born in 1830. In 1896 he finally obtained from the United States Government the balance due his people for the sale of the land on which Chicago stands, the claim having been finally allowed by the Supreme Court. In 1893, at the World's Fair, he made an address, of a character very honorable to the speaker, on Chicago Day. The whole life of Pokagon seems to have constituted a career as worthy as could be open to an Indian living on a reservation. His personal appearance is said to have been of a majestic character which would command attention in any company, and this account is borne out by the photograph prefixed to the present work, which represents a face most simple, honest, and winning. An aversion to strong drink, as the great curse of the Indian awaiting civilization, was inherited by Pokagon, his father Leopold having in 1832 lamented this vice as the cause of the backwardness of his people. The book now under consideration is a temperance tract under the veil of a romance. The interest taken in the composition by the surviving son of the writer, bearing the name of Pokagon, and the intrinsic character of the story, appears sufficient to establish its essential genuineness; but in the course of rendering into an English form, the tale

seems to have received a linguistic garb, and also various additions inconsistent with original Indian conceptions. If the Pottawattamie text is in existence, it would be desirable to have it laid before a scholar for comparison.

The romance purports to be an autobiography. Pokagon himself, on his return from school in Twinsburg, while hunting, sees across the river a white deer, that plays about a maiden, who sings in the voices of the birds of the woods. He constructs a bark canoe, crosses the stream, and finds the girl, with whom he has an interview, and whose trail he finally follows to a wonderful wigwam, made of many-colored rushes, and hung with mats adorned with quills and feathers. Here he finds the maiden and her mother; to the latter he reveals himself as the son of Leopold Pokagon, and is informed that his interlocutor has herself been brought up by his grandmother as a foster sister of his mother. The woman and her daughter Lonidaw accompany Pokagon to visit his mother, the white stag acting as their guardian. The birth of Lonidaw is related; having seen the light in the forest during the flight of her mother from United States troops, she is endowed with the property of understanding the birds, and other magical gifts. Pokagon returns from school, but is unable to free his heart from the passion he has conceived, and retires to the forest for reflection; he concludes that his affection is from Heaven, and goes in search of Lonidaw. A marriage is agreed on, and consummated after two days, during which Pokagon remains with friends of the bride; the pair then establish a wigwam in the woods. The white stag dies of jealousy. Two children are born to them; but the boy, Olondaw, at the white man's school, acquires a passion for liquor, which costs him his life, while the girl is drowned by a canoe steered by a drunken trapper. Lonidaw dies of grief, first extracting from Pokagon a promise that he will spend his life in combating the curse; this vow is enforced by a vision, in which he sees the spirit of alcohol as a gigantic demon clad in the stars and stripes, eagle on breast, and serpents under his arms, who seize on the victims he encounters.

Sufficiently remarkable is the thread of the story, inasmuch as it forms a counterpart to numerous European tales in which a white deer leads the hero to the dwelling of a fairy. The conception seems connected with the custom of keeping pet animals; as with other races, the rare albino color indicates sanctity. The stag, in this case, was raised from a fawn. We read also of a pet wolf.

An episode gives the Pottawattamie legend of the arbutus, which, however is so overlaid with literary decoration that the original form cannot be determined. The flower is here described as springing up in the track of a beautiful maiden (spring), clad in leaves and flowers, who visits an old man (winter), who lives in the forest, vainly seeking fuel to keep up the fire in his lodge. The old man sleeps, dissolves in water, and the arbutus, said to be the tribal flower, grows up in the spot.

W. W. Newell.